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food for himself, his wife, and his children. If he fails to do so, he may be criticized by his relatives, and deserted by his wife.

Gardening is an occupation which involves the coöperative endeavors of several persons.[4] The basic gardening group consists of the members of two or more closely related households, typically a father and his adult sons and their wives and children, or two or more adult brothers and their families. Sometimes a man will make a garden with his paternal uncle. Each adult male in the group has an equal share in the garden set aside for him and his family, the section being marked off with bamboo poles laid end to end on the ground. Each section is subdivided in the same way for every member of each family except the infants. This group cooperates in all phases of gardening. The males and females, children, adolescents, and adults have differing tasks allotted to them, but they work as a coöperative unit under the direction of the boss gardeners, the adult males of the group. A new function for the man is, therefore, to take the responsibility for planning and organizing gardening activities.

Some of the gardening tasks are more effectively performed by a group larger than the gardening group. The Kwoma have a work-bee system to take care of this need. Whenever the boss gardeners decide that they need help on some phase of gardening, either in clearing the site, breaking the ground, or harvesting the crop, they gather together enough food for a feast. They and their families collect a surplus of sago flour and provide meat, preferably a wild pig. If no one has succeeded in spearing a pig, they process a still greater surplus of sago flour, trade it for fish from the river natives, and use this instead of pork. When they have gathered this supply of flour and meat, they announce, both on the house tamberan gongs and by passing the word around, a work bee for the following day and request their

[4] If all the details of the technique of gardening were presented here, the main theme—socialization—would be buried in a welter of detail. Only the major processes of gardening will therefore be presented, leaving the details for another publication.

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relatives to help. All the members of the hamlet who do not have pressing work of their own are expected to answer this call and appear the next morning at the place where the work is to be done. The *brothers* of the married women of the households who are giving the bee are also expected to help if they can. While the men work, the women prepare the feast. Then, early in the afternoon, after a long morning's work, the men stop and go to the house of one of the boss gardeners where the feast is to be given. The men form a separate group from the women, eat in a leisurely manner, smoke, chew betel, and indulge in horseplay between courses. After the meal the older men either gossip or nap while the boys tease one another and play. The work is over for the day. The Kwoma are perfectly familiar with the patterned behavior of these work parties, since they have participated in them frequently during childhood and adolescence. When they become adult they have to plan the work bees, direct the gathering of food, and announce the day.

The first task in gardening is to choose a site, a decision which rests with the boss gardeners. They must balance the advantages and disadvantages of cultivating a plot in the hamlet or in an outlying district.[4] If the garden is planted near the dwelling, it has to be enclosed by a fence to prevent domestic pigs from rooting up the crop, but it is near at hand. If a site is cleared in an outlying district, it may take several hours to walk there, but it need not be fenced.

The garden site is usually cleared by means of a number of work bees. Since it takes considerable time and effort to provide food for the feast, the task of clearing a site is normally spread over several weeks, and sometimes months. The first task, which is performed by adolescent boys and men, is to climb the trees and lop off the branches in order to let sun down to the earth below. The old men and children clear the brush and stack it and the cut branches into piles for burning.

After the site has been cleared and the rubbish burned,

[4] Property rights, also, determine the choice. The division and ownership of land will be discussed below.

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sonal agents. This belief gives the Kwoma something to do when sickness occurs: they can attack the sorcerer and prevent him from continuing his operations. If a person believes that he has stopped the sorcery, his fear of continued illness or death is reduced; and since the Kwoma have developed no "realistic" modes of curing these diseases, the belief in sorcery is psychologically adaptive.

Whenever it is believed that a person is suffering from the results of sorcery, the men of his hamlet immediately launch an anti-sorcery campaign. The first step is to make an announcement on the house tamberan gongs, "So-and-so, our relative, is sick from sorcery. Anyone who is guilty of sorcerizing this person must answer for it. If anyone is sorcerizing an unknown person, stop at once. It may be our relative." After this command is issued, all the men of the subtribe, if they wish to be free of suspicion, visit the house of the sick person, pay their respects, and drink water. Since a sorcerer cannot work his evil magic if he drinks water during the process, this is taken as proof of innocence. If the sick person is a close relative of a man of high prestige, there will be many visitors, but if he is not there will be few. If the sick man does not show signs of recovery, some of his relatives will visit around the subtribe, going to the houses of those whom they suspect of sorcery and asking them to drink. The relatives may resort to another expedient in the anti-sorcery campaign by calling a "sorcery court," in which an attempt is made to discover the guilty person.[39]

The Kwoma are in a constant state of anxiety about sorcery. Hardly a week passed during the seven months of my stay at Kwoma that the command to stop all sorcery did not boom out from the gongs of one or another of the house tamberans. Whenever the sorcery message was spelled out, everyone would stop what they were doing, listen intently, shake their heads seriously, and make some such statement as: "Somebody is sorcerizing Sowinambi's wife. What is the matter with people anyway? Why do they have to go about

[39] The procedure at the sorcery court is described below.

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When a man does resort to sorcery, he is reputed to use the following technique. First he either steals or gets someone to steal sorcery material[24] from the person whom he wishes to injure. Then he either gives it to a noted sorcerer[25] to whom he pays a fee or, if he is confident in his own powers, proceeds himself. The sorcerer puts the sorcery material in a special, narrow-necked clay pot and places it on the fire. When the pot and its contents are very hot, he pours a small quantity of cold water into it. If the sorcery material completely disappears in the burst of steam which ensues, the victim will die; if some fragments remain when the pot cools, he will merely become very sick. The operator may not drink water during the process or the sorcery will not be effective. Another type of sorcery consists of inserting in the victim's food a white powder purported to be poisonous. Whether this powder is actually harmful I was unable to discover.

All deaths are believed to result from sorcery. Death repeatedly proves to the Kwoma the efficacy of this type of magic and increases everyone's fear of and anger against sorcerers. This is particularly true in the case of close relatives of the deceased. When a person dies, one of his relatives tolls the house tamberan gong in a slow, measured beat to announce the event to the tribe. I was on a hunting expedition with Sof, a young man who had recently returned from working on a white plantation, when the gongs of Somburdura house tamberan began to toll. He stopped in his tracks, and his jaws began to work. He said nothing for a minute and then in a very emotional voice spoke of the evils of sorcery. "This is a bad place. All anyone can think of is sorcery. That is all the old men think of. We young men who have worked for the whites are going to rebel against it. We are going to round up all the old men who practice sorcery and

sexual anxiety which was rooted in the Oedipus situation and which was evoked at this time by his courtship with Aya and the threats of Waramus.

[24] The Kwoma believe that food leavings, blood, sperm, and the feces of infants are effective materials for sorcery.

[25] No one ever publicly admits that he is a sorcerer, for to do so might mean death or ostracism. Many persons are believed to be powerful sorcerers and privately admit it, if it is to their advantage to do so.

211 at one side of which there was a stone about thirty inches high and five inches square set on end. There were two chips out of the top of this.
[648] Gwiyap, who was with Tip at the time, explained that it was put up by the Germans after they had killed a Waskuk man and woman in retaliation for the spear one of their entourage had received in the leg from the natives. The chips from the stone represented the two deaths and was put there as a reminder of them. The story also goes that the police boys of the Germans cooked and ate the Waskuk woman.

778 The next day on a trip in the other direction he discovered another stone of interest. This was another small monolith about three feet high and eight inches square. It was situated in the clearing of the Sombundura house tamberan in front of the house and on a line with its main axis.
[821] When Tip touched it, Gwiyap and others were much aghast. They said that this would cause a big wind to come up. Actually the wind continued to blow that night, but it was calm the following night.

443 Yesterday morning, Nov. 12, Tip went down to the"bUng" (pidgin for
439 market place) to watch the Waskuk women trade their sago with the Yambon
443 women for fish, betel nut, and beads - mainly fish. Word had been sent
203 announcing the trading by a mnemonic device consisting of a knotted string -
211 one knot for each day which was to intervene between the reception of the string and the actual trading. The trading was done very expeditiously,... I think I will copy Tip's notes.

[439] "A regular trade is kept up between Yambon and the Waskuk. The particular day on which it will be held is set by the Waskuks. This is communicated to the Yambons by means of something in the nature of a
443 knotted string.....The Waskuk trading place is situated at the end of the